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TOWARDS THE '70s - THE NEW YEAR (page 3)

CANADIAN JEWISH NEWS

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Diplomats analyze Gunboats Affair

FRENCH ARMY SAID TO FAVOR ISRAEL TIES

WHO IS INVOLVED?

STORY BEHIND THE STORY

(The following exclusive was filed by Bernard Valery of the N.Y. Daily News)

Paris. - The five embargoed gunboats were smuggled out of Cherbourg and turned over to Israeli command under cover of a nonexistent "Norwegian" shipping company through a scheme originated by two Frenchmen who disapproved of their country's Mideastern policy.

The 220-ton vessels, capable of carrying missiles, sailed from Cherbourg, the northwestern French port on Christmas Eve and were last reported sailing east through the Mediterranean toward Israel.

Built in France, the boats were blocked from delivery to Israel by an embargo on shipment of arms to the Middle East imposed by former President deGaulle.

One Frenchman, described as a Gaullist who did not like the embargo, thought up the idea of getting the boats out through an imaginary third party. He passed the idea on to another Frenchman, in contact with Israeli agents in France. The Israelis welcomed the idea.

ISRAELIS SET UP A FIRM

The Israelis set up a company called Starboat and Weill, described as a Norwegian shipping firm, for purchase of the boats. The name of the company suggested a sense of humor in the operation, since Starboat could refer to the Star of David, and Weill is a common Jewish name.

On the French side, a vast net of sympathizers with Israel saw to it that when the contract for sale of the gunboats from the Cherbourg naval yard to Starboat and Weill came up, no one in the defense or naval ministries questioned the existence of the company.

This was the critical part of the operation, and it was carried out successfully because many French officials and military officers disapproved of the embargo, being continued by President Georges Pompidou.

THEY ARE NOT QUESTIONED

The Israeli crews, which had been standing by in France, took the vessels away without being questioned.

Originally, the gunboats were excluded from the embargo that de Gaulle imposed on Israel after the six-day war in June 1967. Seven of 12 boats ordered by Israel in France were delivered last year.

After an Israeli reprisal raid on Beirut Airport in Lebanon last winter, de Gaulle extended the embargo to include deliveries of all arms to Israel, including the five gunboats.

The Frenchmen who originated their release were described as "much-decorated Free Frenchmen and early Gaullists with brilliant war records." They had hoped that Pompidou would lift de Gaulle's embargo, but suggested a way to get the boats after they become convinced that Pompidou would continue de Gaulle's policy.

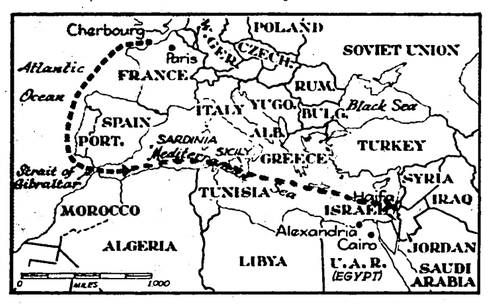
French officials declined comment, pending an investigation.

There was still some concern here that the boats may be attacked by Egyptian or other Arab forces, unless they were given air and naval protection.

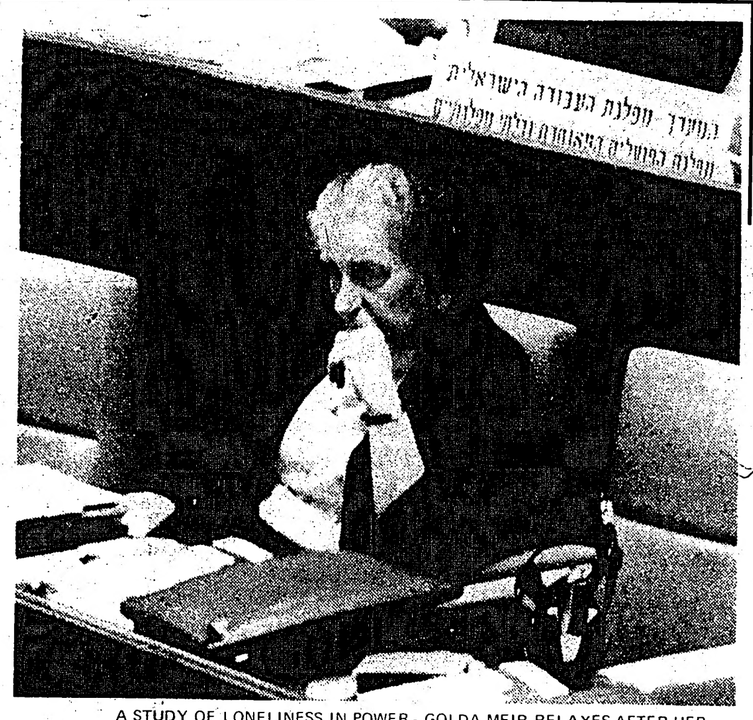
When and if the boats reach Israel, the French government may ask for their return, but it appeared unlikely that the Israelis, after going to so much trouble to get them, would surrender the boats in reply to a diplomatic note.

Most Frenchmen chuckled and applauded the Israeli exploit. The two who originated the idea were said to have some doubt that it would lead to peace in the Middle East, but felt that the survival of Israel was of paramount importance.

Martin Siem, Oslo representative of Starboat Shipping, said firm purchased the gunboats from France.



MAP OF THE ROUTE TAKEN BY GUNBOATS



A STUDY OF LONELINESS IN POWER.- GOLDA MEIR RELAXES AFTER HER LAST ADDRESS TO PARLIAMENT, MONDAY, IN WHICH SHE REPEATED: NO PEACE WITHOUT TALKS BETWEEN THE PARTIES IN CONFLICT

PUBLIC OPINION AGAINST POMPIDOU

by the CJN diplomatic editor

Israel, despite insinuations from stunned Arab capitals, has not broken any international maritime rule by accepting the five gunboats from Cherbourg. The fact that the French government now is investigating the case (announcing that some French officials may be held responsible for permitting the sale of the vessels to a Norwegian company), proves in the opinion of international jurists, that some French citizens were careless when they failed to apply the French law. If French citizens are investigated, why should Israelis be held responsible, diplomats say.

*** Even from the point of view of French legality it is difficult to see how "stringent measures" could be taken against officials who were involved in a clear business deal, a Paris report says.**

*** Leading French newspapers, including the prestigious Figaro and Combat, declared openly that what happened concerning the gunboats should move the French government to terminate the "nonsense of the embargo" - which favors the Arabs. It is, according to French public opinion, in absolute contradiction with President Pompidou's preelection statement in which he had declared his interest in the survival of Israel. How such interest could be consistent with selling jets - refused to Israel - to Libya for use in Egypt, is a discrepancy which the President, and the President only, can explain, French commentators state.**

*** In Jerusalem, Israeli spokesmen have refrained from any statement which would offend France.**

However, Israeli newspapers quote widely the New York Times, Le Monde, and other internationally renowned journals whose reporters openly state in dispatches from Cherbourg that "the people of this port and shipbuilding center offered a cheerful "well done" for the Israeli Secret Services." (The New York Times report.)

*** Arab newspapers in Beirut, Cairo and Algiers accused Israel of "breaking international law", without any proof. They say Israel, with the connivance of some Swiss officials, is now in possession of the blueprints of France's Mirage jet planes. However, French newspapers remind the Arabs that it was Syria, an Arab country, and other Arab states, that have launched the hijacking terror against international aviation. Thus far, French officials say off the record, Israel has never broken any international agreements. Those in France sympathetic to Israel declare openly the *embargo against the Jewish state* was a breach of a solemnly undertaken agreement. When France sold the Mirages to Israel, they say, it was obvious that such planes were not meant to be used in the pursuit of peace but in the defense of a country.**

*** In Paris rumors still persist that the French government, through some of its officials, may have known about the *gunboats affair*.**

*** It is stated that Premier Chaban-Delmas does not agree with the President on Israeli policy. Following the "discovery" of the Cherbourg incident, Mr. Delmas openly stated: "We cannot control the army." And the French army, there is no doubt about it, has never accepted De Gaulle's anti-Israeli manoeuvres.**

Commentary

by M.J. NURENBERGER

THE HONOR OF FRANCE

When France was defeated by Hitler's armies in the spring of 1940, it was De Gaulle who proclaimed to the world a fundamental truth about spirit unconquered: France has lost a battle, he said, but France has not lost the war. It seems that those in the present French Ministry of Defense, those who had fought with De Gaulle in the resistance and for the liberation of their fatherland, now have saved the honor of De Gaulle, the man who fought the Nazis.

* * *

At this moment it is too early to comment upon or evaluate the mystery of the five gunboats that left Cherbourg for Israel. It could happen only in France where there will always be opposition to government actions that offend the traditional sentiments of the nation and insulting the dignity of France Eternal.

* * *

Charles De Gaulle may have conveniently forgotten that dark period after Hitler's *danse macabre* at the Etoile, when he came to New York to plead with some very influential Jews for support in the battle against Nazi tyranny. I remember his moving address at the St. Regis Hotel, the shortest in his career: Vive la France! And we all replied, Amen! Those were the years when De Gaulle was the militant anti-Fascist and his bedfellows were not the dictators of Baghdad and Cairo.

* * *

It also may be possible that what amounts to a *revolt of the French army* against the official policy in regard to the Arabs and their Soviet protectors, is the result of Moscow's new flirtation with Bonn. According to all reports emanating from Paris, Frenchmen in important positions are making an effort to become closer to the United States; somehow they distrust the negotiations between the German Socialists and Communist Russia. They fear a new entente between the Federal Republic and the U.S.S.R., an accommodation that is remindful of Rapallo. The French do not believe that the present German government will continue its NATO policy, thus many regret now that it was De Gaulle who caused the first split within the Western alliance by imposing France's political solitude.

De Gaulle's policy vis-à-vis Russia as well as his anti-Israeli activities have weakened France, because they have estranged her from her traditional allies and partners.

* * *

To top it all, the fiasco of the Rabat conference, where the belligerent Arab rulers had been told by their wealthy Big Brothers to go ahead and peddle their wares in Moscow and pass on the hat to the Reds, is an additional proof to French statesmen that, after all, even the great Charles may have been wrong. In history, in the records of the past he remains great, an imposing figure towering many statesmen of his time. But in the new era now commencing, he is as outdated as some romantic masters of French letters.

* * *

Those who know the Middle East cannot but be impressed by the progress and tremendous achievements of little courageous Israel, a country that has become an economic power during 21 years of existence while being harassed continually by wars and a bad international press. However, those with a sense for history know the ingredients that made Israel what she is and what she is going to be. Those French officials who helped bring the five gunboats to Israel have, to a certain degree, not only saved the *affaire de coeur* between the French and the Jews but they also have rescued from the mire the honor of France.

Nasser's deputy was Nazi

President Nasser named Anwar Sadat as Vice-President of Egypt.

Sadat actively supported Nazi Germany during the Second World War, and hatched several plots to bring Egypt into the war on the Axis side.

After one abortive plot Sadat said: "Had it not been for ill luck we would have joined forces with the Axis, struck a quick blow at the British and perhaps have helped win the war. Better luck next time."

Sadat will take over much of the administrative burden in the Egyptian Government, allowing Nasser to concentrate on top political and military policy matters.

The new Vice-President recently headed a delegation to the Soviet Union for important talks with the Russians. A member of the higher executive committee of Nasser's Ruling Arab Socialist Union, Sadat is an old friend of the President.

He was a member of the original Revolution Command Council when Nasser seized power.

Hussein Shafei, also a member of the higher executive committee, was the previous Egyptian Vice-President. He was appointed during a Cabinet reshuffle in March, 1968.

Although it was never officially announced, Shafei gave up the post in October, 1968, when he and seven others including Sadat, were elected to the higher executive committee during a revamping of the Arab Socialist Union structure.

Political observers said that the announcement of Sadat's appointment confirmed him as the Number Two man in Egypt, a position for which he has been groomed by Nasser for several months. He is 50.—(UPI)

HUNT BUS AMBUSHERS

Jerusalem - Israeli security forces searched for Arab guerrillas in hill country south of Hebron, where an American tourist was killed in a bus ambush on Saturday.

Leon Holz, 48, of Brooklyn, N.Y., was shot as he sat beside his wife with a busload of other American tourists returning from a trip to Massada on the Dead Sea.

Reports from the area said the ambush was carried out by three men, who were believed to have found shelter afterward in the village of Dura.

The Palestinian Armed struggle Command and the Popular Front for the Liberation of Palestine both claimed responsibility for the attack.

As the bus approached the village of Dura, south of Hebron on the occupied west bank of the Jordan, just before dusk, the singing of the tourists was interrupted by several bursts of light arms fire. The first shots aimed at the driver missed their mark.

HIT BELOW SHOULDER

Holz, who sat with his wife in the third row from the back, was hit below the left shoulder.

"He said to me, 'I'm hit, I think I am going to die,'" Mrs. Holz told newsmen as tears streamed down her cheeks.

"It was his dream for 17 years to come and see Israel. We wanted to send our 14-year-old boy to a summer camp in Israel next year," she said.

Under Israeli law, the couple's son will receive Israeli national insurance until he is 18. Mrs. Holz will also receive payment.

Israeli Minister of Tourism Moshe Kol visited Mrs. Holz to express his condolences.

Berlin Gestapo-chief on trial

Duesseldorf (JCNS). - Otto Bovensiepen, 64, the Berlin Gestapo chief during the early years of the Second World War, was described at the opening of his trial last week as the "Eichmann of Berlin", by Dr. R.M.W. Kempner, the deputy United States prosecutor at the Nuremberg trials.

Dr. Kempner, a Jewish lawyer, is representing several Jewish coplaintiffs at the trial. Bovensiepen, a former S.S. colonel, Dr. Kurt Venter, 58, his former deputy; and Max Grautstrueck, 66, a subordinate, deny charges of complicity in the deportation and murder of more than 30,000 Berlin Jews.

They are alleged to be three of the "office desk murderers" who organized Hitler's extermination programme of the Jews without being personally involved in the killing themselves.

The prosecutor has named 542 witnesses who will be giving evidence in the trial which is expected to last more than a year. Some of the witnesses are living in the United States, Canada and Israel.

Asked by Dr. Kempner whether he had approved the physical extermination of the Jews, Bovensiepen replied: "I could not because I did not know of any extermination."

Venter and Trautstueck also said that they did not know of the massacre of the Jews until after the war. Grautstueck said he had been convinced that the Jews had been resettled in Eastern Europe.

Bovensiepen has been in custody since 1967. The other two men are not detained.

CORRECTION

Because of a printer's error a Canadian Jewish News report last week stated that Al Fatah, the Arab terrorist organization, will be financed by Arab governments to the tune of $20,000,000 a month. It should have read $20,000,000 a year.

ANNIVERSARY

Paris (JCNS) - The Alliance Israelite Universelle is busy preparing for the ceremonies marking the centenary of the establishment of Mikve Israel, the first agricultural settlement founded near Tel Aviv by Charles Netter.

One hundred years ago, Netter, who in 1860 had been one of the founder-members of the Alliance, obtained from its central committee a decision to open in Palestine an agricultural school. He had to go to Constantinople to obtain the necessary permission since the Ottoman Empire then was the ruling power in the area.

Netter died in 1882 and was buried at Mikve Israel.

The school's centenary celebrations will take place from June 11th to 18th next year in Jerusalem where a Congress of the Alliance, to which all friends of the organization are to be invited, will be presided over by Professor Rene Cassin, its president.

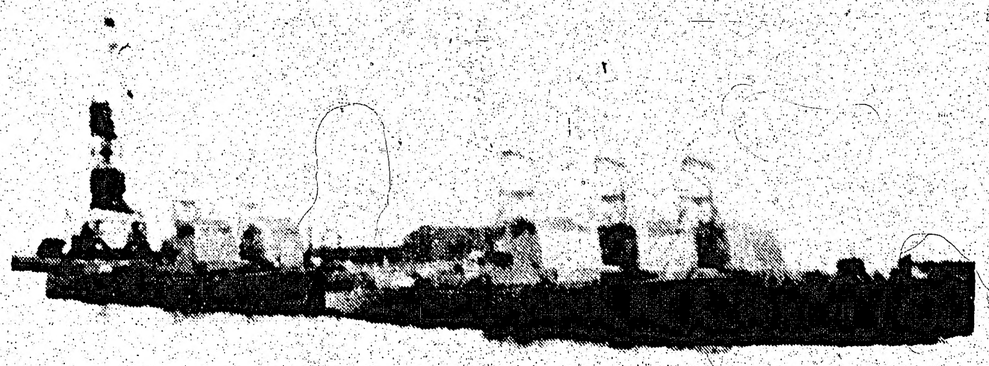
HAMILTON ATTRACTS THE YOUNG

(See pages 4 & 5.)

VACATION TIME

Because of the incidence of the New Year, members of our staff are on vacation. Therefore many regular features are left out of this issue. They will be resumed next week.

Also some advertising copy received too late for this paper has been omitted and will be printed in the next issue of The Canadian Jewish News.



THE GUNBOATS FROM CHERBOURG

YITZHAK GRUENBAUM AT 90

by MOSHE RON

Tel Aviv - I had the honor of working closely with Yizhak Gruenbaum at the height of his leadership of Jewry and the Zionist Movement in Poland. I accompanied him on his trips to cities and villages throughout the country. In those days during the late twenties, the name, Yizhak Gruenbaum was famous and revered not only among Polish Jewry but also by vast segments of the population. Because of the strong personal attack on him in the Polish press, carrying anti-semitic overtones, there always was some agitation among non-Jewish train travelers when it became known that Yizhak Gruenbaum was a companion on board. "The Jewish King travels with us," passengers used to tell one another.

But when Gruenbaum alighted, he was received by huge crowds waving white and blue flags, singing Hatikva and playing Zionist songs. Representatives of Polish state institutions were present for the visit of a deputy of the Sejn, even a Jew, was an honor to any city and village.

We often arrived where there was no suitable hotel for such a distinguished guest. Thus quarrels arose among Zionist functionaries as to whose house Yizhak Gruenbaum would be. Often we wasted hours solving such delicate problems. The best solution was to divide the honors. Supper in the house of one functionary, reception at a second, sleeping in a third.

Crowds attended his rallies though he was not an excellent speaker. Frequently his speeches turned into "talks with the audience" but he was always convincing in his explanations concerning his struggle for the civil rights of Polish Jewry and the strife of the Jewish people to establish a national home in Eretz Israel. Every visit in a city or village became a "Jewish feast" and was remembered for many years.

In those days Yizhak Gruenbaum was engaged in an internal struggle within the Zionist camp. This went on between the organizations in Warsaw, Lwow and Cracow. Gruenbaum always was consistent, therefore, he had many devoted friends - but also a few foes. When he became convinced that a Zionist functionary was dishonest, he turned against him even if he was a former friend.

At the time of the elections for the Polish Sejm, the Aguda was the chief opponent of the National list headed by Yizhak Gruenbaum. The former had the support of famous rabbis (among them the Rabbi of Gur) in its attacks against the Zionist list.

Leaders of Aguda accused him of wanting to deal a death blow to religious Jewry of Poland. Aguda intended to incite the religious Jews against the Zionist list. Gruenbaum tried to explain always that his words and intentions were misquoted and wrongly interpreted.

Polish authorities used every opportunity to revenge itself on Gruenbaum and his movement as he courageously repudiated in the Polish Sejm the persecutions against the Jewish minority in Poland. They hired dubious characters, sometimes even Jews, who served in the Jewish Intelligence Service in order to break up rallies in which Gruenbaum appeared.

In the course of these activities, Zionist clubs were closed on several grounds. Owners of public halls in Warsaw were warned by the authorities not to lease them for Gruenbaum's rallies. During election campaigns for the Polish Sejm, governmental or municipal sanitary committees suddenly appeared in the building of the Yiddish newspaper, Hajnt, and closed the printing press for health reasons.

Also in the Jewish faction in the Sejm were differences of opinion between Yizhak Gruenbaum and the deputies from Lwow and Cracow. On principal and moral grounds Gruenbaum opposed with all his might any agreement with the Polish government to support in the Sejn the government of Pilsudski against the right and left opposition for certain concessions to the Polish Jews. The differences reached a point where Gruenbaum interrupted temporarily his activity in the Jewish section in the Sejm and even boycotted its sessions. He refused his salary as a member of Parliament. He remained without means and we all remember how one of his admirers from Warsaw, Menach Bonislavsky, came every Friday night to Gruenbaum's home with baskets of food.

It is interesting to note that Yizhak Gruenbaum, who was far from traditional life of religious Jews in Poland and spoke mostly Polish with his relatives, was called among his friends, admirers and scholars, "Our Rabbi". Often we could hear two friends argue, "The Rabbi will not agree," or "The Rabbi will agree." This nickname is used by us, the last Mohicans of Yizhak Gruenbaum's admirers in Israel, up to now and we are happy to have been able to celebrate the 90th birthday of "Our Rabbi".

A new Allenby Square in the Romema quarter of Jerusalem. The Mayor, Mr Teddy Kollek (left), and the British Consul, Mr John Lewen (centre), talking after the naming ceremony with Mr Uzi Narkiss, Israel's military governor in Jerusalem after the Six-Day War. The stone column behind the name plaque commemorates the role of the London Division in the battle for the city against the Turks in 1917, in which General Allenby triumphed. At the ceremony, Viscount Samuel recalled highlights of Allenby's campaign and the liberation of Jerusalem

Facts about Jerusalem

BY VISCOUNT SAMUEL

OLD CITY REVISITED

For twenty years, East Jerusalem was isolated by barbed-wire and mine-fields from West Jerusalem as effectively as if it had been in China. One could look down on it from rooftops or peer through the Mandelbaum Gate. But since June, 1967, when all barriers were swept away and the two halves of the city reunited, Israel has scrupulously preserved all the traditional rights in the Holy Places acquired by the several Christian and Moslem communities. What is more, there has been remarkably little friction.

It is unlikely that Israel will, in any circumstances, allow East Jerusalem to revert to Jordanian rule. Over the past four and a half centuries, East Jerusalem has been under Arab control for only 19 years. From 1517 to 1917 it was governed by the Turks, and from 1917 till 1948 by the British. Israel has just as much a right to incorporate East Jerusalem as Jordan had nineteen years earlier.

The City of Jerusalem today contains just over a quarter of a million inhabitants. Of these, about four-fifths are Jewish and live in West Jerusalem, while there are 66,000 Arabs in East Jerusalem - 54,000 Moslem Arabs and 12,000 Christian Arabs. They all mingle in the markets of the Old City: many Arab laborers and craftsmen work by day in West Jerusalem - especially for Jewish building contractors - returning home in the evening to the eastern half of the city.

Apart from these, Jews and Arabs keep largely to their own residential quarters in much the same way as, for example, Londoners living in the East End or the West End.

During the past two years I have visited many of my former Arab colleagues in the Palestine Administration. We have met either in their houses in East Jerusalem or Ramallah (an Arab town to the north, in the Israeli-occupied West Bank) or at my flat in West Jerusalem.

They feel rather lost. Exquisitely polite and self-assured as a rule, today they do not quite know how to act. If they wholeheartedly cooperate with Israel, then they would be in danger should Jordan recover any part of Jerusalem or the West Bank. (One of the leading inhabitants of the Gaza Strip was hanged for collaboration when it reverted to Egypt after Suez in 1956). If, on the other hand, they display any show of independent Arab nationalist fervour, they run the risk of being deported to Jordan.

Hence, most Arabs tend to lie low, such as the elected members of the former Arab Municipal Council of East Jerusalem, who have refused the Israeli offer of co-option to the former Municipal Council of West Jerusalem that now administers the whole city.

On the other hand, the former Arab officials of the East Jerusalem Municipality agreed to work for the new regime. They have now learned Hebrew, and some of the more senior of them last year took a course (in Hebrew) on the structure of local government in Israel. This was organized for them on behalf of the Israel Institute of Public Administration.

All municipal notices and forms in use in East Jerusalem are now printed in Arabic as well as in Hebrew. Street names have once more become trilingual - in Hebrew, Arabic and English - as under the Mandate. All Arab schools in East Jerusalem are open, teaching through the medium of Arabic, with Hebrew as the second language and English as the third. These Arab schools are maintained by the Israeli Ministry of Education, as are the primary and secondary schools for the Arab population in the rest of Israel.

Israel is doing a great deal for the preservation of the beauty of Jerusalem. As soon as the barriers between East and West were down some unsightly shops built just outside the City Wall and abutting on it were removed, disengaging the whole of the battlements. The strip of land around the Northern and Western Walls is now being landscaped, with green

(cont. on page 8)

Gruenbaum with friends last year, observing the 89th birthday. - from left to right: Gruenbaum; the late Isaac Remba; The Canadian Jewish News correspondent Moshe Ron; M. Namir, former mayor of Tel Aviv.

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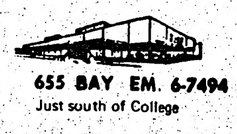

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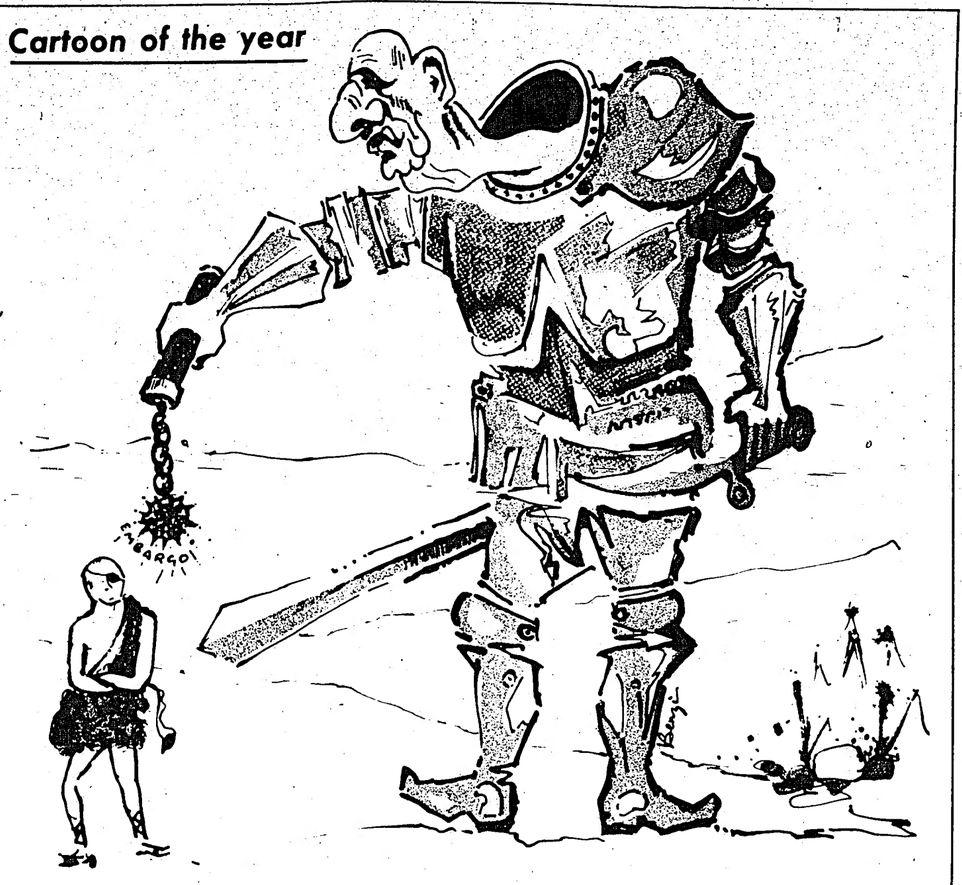
HEBREW CALENDAR
Friday, January 2, 1970; 24th Day of Tevet, 5730
Portion of Week's Torah Reading: Shemot (Exodus).
Candlelighting: Toronto 4:33; Montreal 4:03

Cartoon of the year



DE GAULL'IATH FACES DAVID — NOUVEAU MONDE

Lessons from history

THE '70s

Will the '70s be worse than the '60s? Will we feel nostalgic for the last decade, believing, as people always do, that yesteryear was better than is today?

* * *

It seems most of us hardly realize what history *is*: continuous change; it is the annals, the record of what has changed. Otherwise would there be history at all? If people - individuals, groups and entire nations - did not learn from the good of the past but from its ugliest features, if we remembered the bad, perhaps history would be less exciting in books though more liveable for those involved in its making.

Historic changes are not consummated according to prescription, taking into consideration the likes and dislikes of generations. And perhaps history, what really is happening, is not quite as recorded by a Josephus Flavius, a Gibbon or a Toynbee. Nonetheless it records the sum total of the experiences of a society, while never exactly presented to those who follow a generation.

It seems to us that we don't know what actually transpired at one time in the Middle East or Eastern Asia, nor even in Europe upon whose culture and civilization are our heritage.

But what is there to emulate when one is confronted with the picture of today's world?

Can we predict the outcome of the East-West struggle? Can we honestly judge the intelligence, or the lack of intelligence or orientation of a Nixon or a Brezhnev? Have we already analyzed in depth the events of the last four decades - perhaps the most exciting - in both its tragic impact and glorious grandeur?

* * *

For a Jew of this generation it is more difficult to refer dispassionately to the '30s, '40s, '50s and '60s. What we do know is: Jewish history has changed more in the last forty years than it had in two millenia.

First, the advent of Nazism, which no one regarded seriously until too late. For who would believe that a politician sans any cultural background could sweep an entire nation into mass hatred and criminal frenzy, a nation that had played an important role in the development of our Western civilization?

Then came the '40s with its revival of a moral consciousness of all free peoples determined to erase Nazism and racial bigotry forever - the war to end all wars.

But could there be an end to all wars without justice? In the words of the Teachers of Old, doesn't any perversion of justice ultimately result in conflict?

Thus while the conscience of the West revolted against Auschwitz, while the survivors succeeded in establishing the first Jewish commonwealth in 2,000 years by the force of arms against the colonial power, racism and fanaticism did not die. The most remarkable legacy of Hitler-Europe perhaps is that antisemitism blossomed in countries where practically no Jews were left.

Thus, despite all sacrifices somehow those influenced by religious superstition have not succeeded in eradicating from their subconscience the prejudice against equality for the Jew and the acceptance of a sovereign Jewish nation.

Then we reached the '50s. Israel had to fight at the Suez; because of her victory - she did not want the war, nor did she care for victory - the Hebrew state was strengthened. Yet Moscow, capital of a power allegedly dedicated to the protection of human rights, launched its subterranean war against the Jewish state. It armed the most chauvinistic and reactionary Arab regimes, governments characterized by a contempt for human rights and the absolute ignoring of their peoples' needs.

Thus the renascent Hebrew nation entered the '60s, remembered for upheavals caused by the emergency of a so-called New Left, neither *new* nor *left*.

The New Left and its capital, Moscow, still arouse the passions, enmity and fanaticism of the illiterate masses in the Middle East, leading them directly to the catastrophe of June, 1967. Again there was a war which Israel did not want and a victory in which she was not interested. She had to open the avenues of the great seas leading her to the world at large; she could not allow a situation wherein she would be cut off by neighbors who refuse to recognize her.

To a certain degree, the situation of little Israel is similar to that of the gigantic Chinese nation. Without recognition she progresses, she grows, she has become a little big power. Hence, as the year 1969 now has drawn to a close, it has become known universally that the Israel of the '60s is not that of the '50s. She will not be pushed back into a strategic position which would allow those misled by its enemies to become vulnerable to attack.

It also has become evident that the poker game between Washington and Moscow has failed. Despite the fact that U.S. Secretary of State William Rogers has challenged the Soviet Union to accept a Middle East settlement advantageous to the Arabs - and difficult for Israel to accept - Moscow has shown its hand: it wants neither peace nor war; it thrives on tension. Thus, now that the United States has called its bluff, Moscow will not be taken seriously even by those who for a moment thought the U.S.S.R. really was interested in promoting peace.

* * *

What Washington has achieved was to compromise itself in the eyes of its friends throughout the world and to lose faith with its allies.

For what else can one expect if all those involved with the United States in protecting their sovereignty and independence learn history from the latest United States-Middle East peace proposal?

Apparently something is happening to the Western alliance in general which may weaken the freedom-loving half of the world in its determination to resist. The United States is retreating in some of the most sensitive areas of the world without the assurance on the part of the Soviet Union that Moscow will do likewise. West Germany's new Socialist Government is playing politics with its former arch-enemy, the Soviet Government; France stands ready, as in Libya, to take what the United States leaves in spoils of its former presence.

Only in some parts of Asia, such as Indonesia, has the strange American attitude not yet brought about a calamity, though it may. It may weaken Australia; it may lead to a complete turn in the policies of Japan, the new, most powerful economic nation in Asia; and who knows - it may effect changes even in North America.

* * *

It is possible, of course, that all this may cause a new orientation on the part of the United States - some accommodation with China at the expense of the Soviet Union. This perhaps may be the new factor emerging on the map of the world in the '70s.

Meanwhile it has become clear to all whose destiny it is to survive against the most powerful that they must depend solely upon their own strength. This is a difficult task, requiring courage, self reliance and faith.

* * *

Facing this challenge of the '70s, the Jewish people will remember their lesson of history as it had been taught them in the past and as it is relevant in the present: that a good press and sympathetic public opinion does not follow victory; that diplomatic misunderstandings are inevitably the price of survival.

Those of us who have gained experience from the Europe which was Hitler's fortress remember: it is neither good nor advisable to return to a situation wherein everyone regrets what happened.

According to the legality of Hitler's Europe: Jews had no right to live. The apparatus of one of the most powerful nations had been set in motion, exterminating a people who contributed so much to the progress of humanity. There was no exception to the rule; the Einsteins down to the insignificant shoemakers were forced to make room for the Nazi superrace, for the craze of a maniac.

There may be something illegal, in this sense, in Israel's determination to survive. But if she has to face the 2,500 resolutions of the United Nations, she will do so - and ignore the circus at East River.

* * *

Live Israel will, for this is part of the human annals clear to all who can read the most complicated texts in the Book of History.

Living with Israelis

by Lionel Davidson

GRASS ROOTS

Columnists in New York have their taxi-drivers to rely on for philosophical comment. I have my gardener. He's not actually mine. I share him with an old general of reserves, the local corporation and the West German Ambassador. The corporation has him most, but two at least of his clients (the ambassador not yet consulted) think it could have him even more.

Shmuel (as I'd better call him) comes from Germany, and though quite old is not very big. Fully extended he goes to about four feet three, and the same across. The otherwise robust figure, faintly Jacobean about the legs (one end of which comes with a pair of rather long shorts, and the other two massive boots) is lent a slightly disturbed air by the wild grey hair growing out from under the big cap and the enormous eyes magnified by steel spectacles.

Though well disposed towards grass, Shmuel dislikes flowers. Our weekly conflicts run on clear-cut lines. "Shmuel, put in flowers and bushes."

"Grass is better."

"Well, cut it."

"Cutting makes weak. Now it's strong. Grass has to grow. Only give water. Water!"

On certain topics, such as water, a messianic look comes over Shmuel's face. Other topics are peace, the need for grass to grow, and the United Nations. The topics are broached with a show of ignorance, a snare to the unwary.

"The United Nations, what is it?"

"Well, it's a body that performs --"

"It's an opera?"

"No. It isn't an opera. It's an international --."

"A cabaret?"

"All right, it's a cabaret. About flowers --."

"A cabaret, an opera, an operetta -- this is the United Nations?"

The onset of holy, national, or other, rest days, brings more comment and further restricted gardening.

"We should only have peace!"

"True."

"Wis helse."

"Wis what?"

"Helse. You know what is helse. Not sickness."

"Oh, helse. Certainly."

"Wis peace!"

"Fine. Bushes, now. What I'd like --."

"And on Nasser a good kapora. His people also don't need peace --?"

From time to time, consideration is given to some change in the floral arrangements. The other week it was an old rose bed, particularly anemic.

"So if I take them out, what will be?"

"You'll put in others. We could have 'Peace.' " (Oh God! I bit my tongue, too late.)

"Peace! Yes! Only peace!"

(The bed was actually dug up, but as elsewhere in the area, alas, not replaced by "Peace." Strong grass now grows.)

The need to water is obsessive. Shmuel pads past at night sometimes, observing the strength of the grass and calling out, if the window happens to be open, "Give water!"

His weather forecasts in summer are great, but like the official meteorological service, in winter less so. In all cases, the refrain is constant. "Give water!"

As this winter approached, I put my foot down. We were going to have some flowers. Negotiations were extended, but led to plants actually going in; not the ones desired -- these conflicted, in varying ways, with the needs of grass -- but some plants.

Shmuel had forgotten German plant names and never knew the English ones, and we (our six-year-old excepted) have not yet learned the Hebrew. Even under threats, the six-year-old refused to translate the Hebrew -- instead going into something very like convolsions while watching Shmuel mime them.

Shmuel was a convincing snapdragon, also good, with a certain amount of eye-rolling, at pansies. His impersonation of a sweet-scented stock, reeling entranced in its own aroma, tears of hysteria precluded our accurately judging. But the plants are growing now, strong as grass.

The other night we had a dinner party, and when a knock came at the door, the guest nearest, who was English, answered it. He came back with a puzzled look on his face. "There's a man at the door wants a glass of water, I think."

I went to see. The familiar figure stood there, pointing messianically at the sky "Give water!"

"Water?" There was a distinct hint of thunder in the air.

"Water. Tomorrow will be a khamsin. Give water!"

When everybody'd gone, I gave water. It rained, of course, next day, heavily.

letters to the Editor

OUR LEADERSHIP

Dear Editor,

May we congratulate you on your courageous stand recently against the "self-appointed deputation" to the United Church. We are also pleased that the Orthodox Rabbinate has finally realized the necessity of speaking out for Torah Judaism on matters affecting the Jewish community.

As members of the Jewish community, we feel that it is long past due that capable and responsible persons act as spokesmen for the Jewish community. There are at present sufficient persons with more than adequate religious and secular education who should be in the forefront of Jewry. They have "the eyes to see, the ears to hear, and the mouths to speak" for the entire Jewish community -- without the need for self-anointed "leaders" to act as their interpreters, or ambassadors.

We trust also that you will continue to publicize the Middle East situation as it truly is -- the refusal of the Arabs to recognize Israel, and their desire to finish the job begun in Germany during the Second World War. We Jews must remember this at all times. All of the other issues have been raised to cloud these facts.

Y.P. Shields, B.A., M.D.
(Chairman, Toronto branch, Assoc. of Orthodox Jewish Scientists.)

STUDENTS FOR TRUTH

Dear Editor:

We, The Progressive Students for Israel, c/o York University, would like to inform the readers of The Canadian Jewish News of our existence at York.

Our movement is comprised of students seeking a better understanding and appreciation of Jewish life, specifically vis-a-vis Israel. Our format is radical in that we see ourselves as an integral part of the Jewish Liberation Movement.

We pledge our solidarity to the State of Israel and the Jewish people.

Stan Steinman
The Progressive Students for Israel - c/o York University - Downsview

KEEP SMILING

CHILDREN'S VIEW

An immigrant child was being questioned by the other children in the kvutza. "Where are you from?" asked one little girl.

"I'm from Poland," replied the newcomer in friendly compliance.

"Is it true," continued the other, "that in Poland the Arabs speak Polish?"

ASK THE RABBI

A JCNS featurette

QUESTION:

I am always told that loving your neighbor as yourself is a Christian virtue. Do Jews not believe in this?

ANSWER:

The verse: "Love your neighbor as yourself," occurs in the Book of Leviticus (19, 18), from where Christianity derived it, so the practice of "Christian" love can be said with justice to be the practice of "Jewish" love -- if such adjectives are necessary. Whoever told you that this is a Christian and not a Jewish virtue was talking nonsense. The Jewish mystics used to recite the verse: "Love your neighbor as yourself" before every prayer as a reminder. Your "information" reminds one of John Stuart Mill's remark that love your neighbor is found in Deuteronomy (!) but how odd to find it there. It is, in fact, only odd to those oddly ignorant of Judaism.

QUESTION:

We read in Hallel "The heavens are the heavens of the Lord." Is it not therefore trespassing on God's territory to invade the moon?

ANSWER:

The Psalmist means that man cannot raise himself (in the Psalmist's day) above the earth and therefore the domain of the sky was for him to gaze on and declare God's glory as manifested in the heavens (see Psalms 19, 2). It is poetic imagery. If the meaning were as you say, travel in an aeroplane would be forbidden, and while some pious folk have, indeed, held this to be so, no representative Jewish thinker has entertained such an absurd notion.

The blessing to man that he should "fill the earth and master it" (Genesis 1, 28) surely implies that wherever man can reach with his God-given skills and talents belongs to the domain to be "mastered."

In any event, whatever primitive notions may once have obtained, Judaism does not locate God in the sky. God has no spatial location. When the Russian astronauts declared that they had been "up there" and had not found God it is, to use C. S. Lewis's vivid illustration, as if one were to look for Shakespeare as a character in one of his plays.

QUESTION:

Would you say a blind or invalid woman unable to climb the stairs should be allowed to attend services in the body of the synagogue?

ANSWER:

The question is obviously put from the Traditional and Orthodox point of view. Reform congregations and Conservative permit mixed seating in the synagogue. Now, although Tradition certainly frowns on mixed pews the fact is, that while undoubtedly women did not sit together with men in the synagogue during the Middle Ages, this was not part of synagogue law but was due to the fact that in those days men and women never sat together on any social occasion. Consequently, a good case can be made out, even from the Orthodox point of view, to permit the blind or invalid woman to sit downstairs in the body of the synagogue. This is an exceptional case and ought to be allowed on humanitarian grounds.

QUESTION:

On a visit to a Synagogue, London, I was surprised to see on the Ark two large lions rampant supporting the Tablets of the Law. What about the law against graven images?

ANSWER:

According to the Talmud (Rosh Ha-Shanah 24b) the prohibition of making graven images only applies if they are to be worshipped, not for decoration. However, there is also a prohibition of making any representation of the four beats of the heavenly chariot (see Ezekiel 1, 10), one of which is a lion, but in the same Talmudic passage it is stated that this only applies to a representation of all four faces together. Solomon Ibn Adret (1235-1310) and is the ruling given in the Shulchan Aruch (Yoreh Deah 141, 4).

In the Talmudic passage mentioned it is even said that in the synagogue frequented by the great third century Babylonian teachers Rab and Samuel there was a statue of a human ruler, though not made by Jews. The archaeological evidence seems to support the view that Jewish communities differed in this matter, some of them allowing decorations of this kind, others banning them.

Sermon for the week

THE LAWGIVER

Now Moses was keeping the flock of Jethro his his father-in-law, the priest of Midian: and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb (Exodus III, 1).

Moses, the Lawgiver, owed his greatness to his integrity as a shepherd. The Midrash declares that while he was tending his flock he was anxious to keep the sheep away from the pastures that belonged to others. He led them to no-man's-land to keep clear from robbery. God beheld this reverence of justice and selected him for the mission of the liberation of Israel from bondage, in accordance with the dictates of justice and for the task of enunciating the great principles of justice through the Decalogue. "God only gives greatness to man when He has tested him in small matters," says the Midrash Rabbah on Exodus.

It is a human failing to disregard the ordinary mundane activities of life and to exalt in our estimation the rare occurrences that spectacularly command our attention and admiration. The heroic deed, the outstanding achievement, the test of endurance, the breaking of records receive massive notice through the media of Press and screen. It is the age of the enlarged canvas. Political leaders encircle the world in their tours, and this is accomplished with breathtaking speed, and the crucial conference must be on the summit plane. Psychologically, the ordinary man with his ordinary experiences is progressively becoming smaller in his own eyes, because he is being made to feel insignificant in comparison with the great man who can produce the great result.

In a single sentence the Bible speaks of the shepherd who came to the mountain of God. The sheepfold was the gateway to Mount Sinai. The ordinary occupation carried the seed of greatness. Why was the vision beheld in the bush, and why was the Torah given on Mount Sinai? The bush is small and Sinai is one of the lowliest of mountains. The bush was a symbol of encouragement to the individual who had no pretension to greatness. The bush did not belong to the hierarchy of the trees and its message was one of hope for those who did not rule, but who toiled.

Mount Sinai was chosen for the Decalogue because it was small and unpretentious. The giving of the Law was not intended for the exclusively elite of the world. No man was excluded because he was not an intellectual giant or one of the saints of the earth. It was meant for every individual whatever his capacity.

The "massive" concept has made deep inroads within our own community. Our celebrations are conducted on a massive scale in order to impress, and a charity appeal becomes effective when it is accompanied by a repast of massive dimensions attended by a massive number of guests. The lowly bush is overlooked. The small man with moderate means feels that he has no place in the communal scene.

An ordinary occupation paved the way to the greatness of Moses. The home, the school, the normal surroundings can become the road to greatness of character. The small beginning, if it is nurtured with care, may issue forth into greatness. "And though thy beginning was small, yet thy end should greatly increase."

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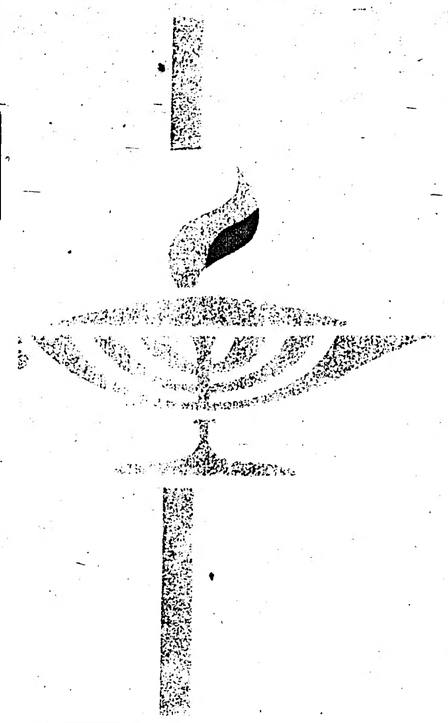

HAMILTON WELCOMES THE YOUNG

Last week Hamilton, through the initiative of Rabbi Morton Green, was host to close to three hundred teenagers. These youngsters participated in the Seventh *Canadian Torah Leadership Seminar*, sponsored by the Youth Bureau of New York's Yeshiva University. They spent their vacation week at the Hamilton Hebrew Academy and at the Brantford Holiday Inn.

This unusual rally of youth, ready to devote winter vacation to study, has impressed Hamilton which, since the inception of its own Day School, has become a community attuned to all Jewish needs, and leading in the field of education.

It has also proven how in this hippie era, teenagers could become involved in healthy fun and in spiritual fulfillment. It is not true that the young necessarily follow the New Left, the radicals, or the hippies. They have to be taught that living for an ideal is the greatest adventure.

Hamilton has shown it.

Event of the year

THE YOUTH SEMINAR IN HAMILTON'S HEBREW ACADEMY, ZICHRON MEIR. From top to bottom, Rabbi Morton Green discusses modern philosophy with young university students; a class in Jewish history; healthy fun -- the youngsters dancing the Israeli Horah.

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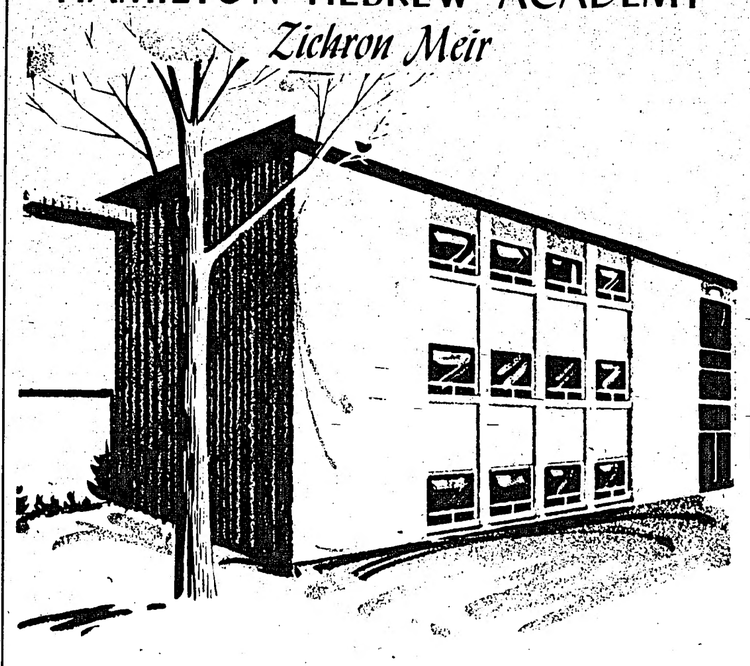

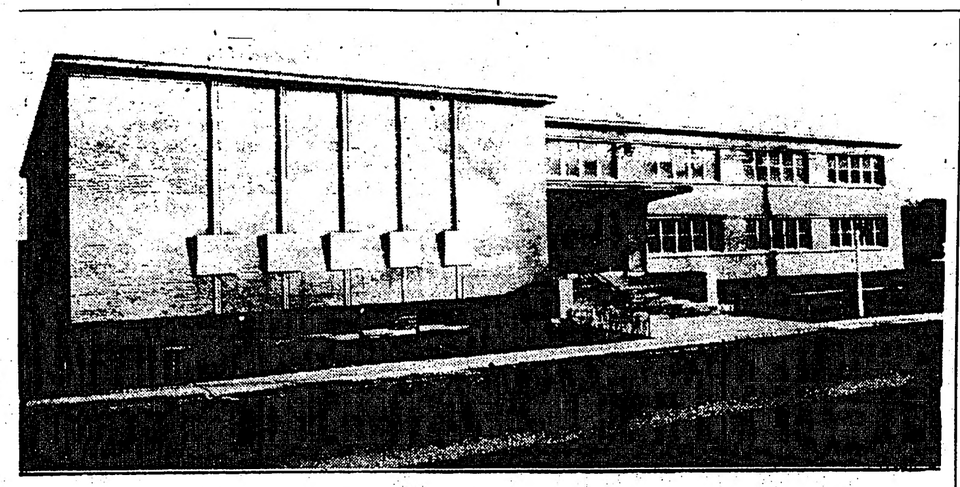

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GEORGE BROWN COLLEGE

One resolution for 1970 of Toronto's George Brown College is to facilitate its expansion plan.

The college, with its main campus and headquarters at 21 Nassau, has other branches in rented premises. By 1974, when these leases expire, it is hoped that the school can house its facilities in permanent quarters.

The Nassau Campus will become the location for enlarged programs in food technology, adult training and English as a second language; there will be a variety of social courses in the Applied Arts field and para medical services.

A campus on the waterfront also is part of the scheme.

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THEATER IN TORONTO

BY BARBARA I. PEARL

The magic trumpet: kids' delight

One can't say that the Young People's Theater has been caught napping during the holiday season. For besides presenting The Dog and The Stone which is running at the Colonnade, it is producing, under the able hand of Susan Rubes, The Magic Trumpet, until Sunday, at 12 Alexander Street. And they have done it again -- made a hit for the oompteenth time.

Gauging by the squeals of the Lilliputian audience, it seems that, despite rockets, the Moon and other experiences of the '60s which will be instrumental in shaping the future, Fantasyland and fairytales still carry number one ratin with the small fry.

Try to visualize a town controled by an old lady, a real meany rightly named Mrs. Mean (Mia Anderson), who even has the mayor in the palm of her hand. What does she ultimately do? Unthinkable - she insists that the children have their holidays revoked because she can't stand noise.

This poses a real calamity and great sympathy from the audience until a magician (Kenneth Pogue) comes to the rescue. He offers the children an opportunity to run away by joining his circus hidden in a nearby, haunted forest. What is different and exciting is: the young ones are turned into animals and perform in that guise.

There's the big, growly bear (Brian Eaton), who really isn't so growly; the elephant (Linda Hoffman), who is quite funny; the tiger (Milo Ringham), who isn't so ferocious.

Then there is young Simon Small (Andrew Kilpatrick) who, it seems at first, is "chicken"; he doesn't want to join the circus. How does he fit in? He is sent by the sorry mayor (Don Myers) to find his friends.

Where does the magic trumpet come in? That's the real plot.

Much to everybody's disappointment, Maestro Magician is as bad as Mrs. Meany. The children want out. There is a talking tree (also played by Mia Anderson) who provides a magic trumpet which could turn them back into their former selves.

They try every which way to follow instructions but are unsuccessful. Between this point and the "liberation", pandemonium in the whole house breaks loose.

Finally the children become children again. And who is the hero? None other than Simon.

Everything ends "happily ever after," with the mayor giving the youngsters back their holiday and Mrs. Mean being not so mean.

Nancy Jowsey, as usual, does wonders with the simple background. The talking tree is really something to see.

AT LONDON ART GALLERY

Leonid Pasternak's painting of his sons Boris and Alexander

MAKING THE YOUNGSTERS HAPPY. - From top to bottom, Bryan Eaton as Bear, Milo Ringham as Tiger and Linda Hoffman as Elephant in, The Magic Trumpet, which is making children of all ages happy at Toronto's TWP Theater, 12 Alexander, through this coming Sunday.

BOOKS OF THE WEEK by Dr. Arnold Ages

THE MAIDEN VOYAGE

In this the age of air travel par excellence it is somewhat difficult to remember that there was a time when all transatlantic crossings were done in ships.

The White Star line thought that their 1912 addition to the fleet would be the last word in sea comfort. In that year they launched the ill fated Titanic, a ship whose name would become synonymous with tragedy.

When it left its berth at Southhampton for the maiden voyage the Titanic was truly one of the most impressive boats ever built. The liner had been constructed primarily with the comfort of its passengers in mind.

The number of service personnel aboard, for example, far outnumbered the actual seamen. The officers of the White Star Line had decided that in competition with the Cunard firm (the company that later built the "Queens") it had to cater to every whim of its passengers.

For the first part of the historic voyage the latter used only superlatives in describing the luxuries available to them on the Titanic. The most commonly heard remark was that the boat seemed like a huge floating Hotel.

In this "hotel" some of America's wealthiest citizens had chosen to return to their native land. Jacob Astor was there with his eigteen-year old bride. Even his money couldn't buy forgiveness for the then unpardonable sin of divorcing his wife of many years. He was returning to New York hoping that the 400 had finally accepted his new bride.

But Astor was only one of the scores of the big, the rich and the powerful that had boarded the Titanic for its maiden voyage.

Neither they nor any of the other passengers had the slightest apprehensions about traveling on a vessel that its owners had described as "unsinkable."

On April 14, the mammoth ship proceeding at 22 1 2 knots hit a partially submerged iceberg off the Grand Banks near Newfoundland. Within a little over two hours the "unsinkable" Titanic had gone to the bottom of the Atlantic with a loss of almost 1500 lives.

Geoffrey Marcus has done a painstaking job of research in revealing some of the lesser known aspects of that terrible Maritime disaster. Marcus, a British naval historian, interviewed many of the survivors of the sinking, and combed through official records of the inquiries that followed the Titanic loss.

Captain E. J. Smith

The result is an impressive document which clearly points to an almost unbeleivable display of negligence on the part of the Titanic's officers and crew.

Marcus makes the following points regarding that negligence:

* Despite the money lavished on the interior appointments and luxurious staterooms, the ship didn't have enough lifeboats for its passengers.

* Prior to its departure the ship had been inspected by officials of the British Board of Trade and found to be completely satisfactory in terms of safety regulations.

* The Titanic's radio operator received two warnings about dangerous ice fields in the ship's path but placed them under a pile of other messages he had been sending.

* Despite these warnings and the presence of an obscuring mist the Titanic's captain, White, maintained a speed of 22 1/2 knots making it impossible to veer his ship away from the iceberg once it had been sighted.

In the days and months following the sinking of the Titanic it was discovered that there was negligence on the part of other ships as well.

The official inquiry brought out the fact that the Californian, another vessel, was within twelve miles of the Titanic when members of its crew saw distress rockets fired from the foundering ship. If the Californian had proceeded immediately to the help of a sister ship it could have saved the life of every passenger on board the Titanic.

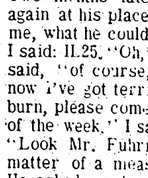
The skipper of the Californian inexplicably refused to heed the remarks of the officer who noted the appear-

(cont. on page 8)

GERMAN PRAISE FOR STAR

Munich (JCNS). - Shmuel Rodensky, the 60-year-old Israeli star of "Anatevka", the West German version of Sholem Aleichem's "Fiddler on the Roof", received congratulatory messages from President Gustav Heinemann and Chancellor Willy Brandt when he appeared here in his 1,000 performance of the musical in West Germany.

He was presented with a violin.



Kishon

The lighter side of Israel

by Ephraim Kishon

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WHY FUHRMAN PAYS...

On Wednesday at 6:30 p.m. I went again to see Fuhrman.

I had made up my mind: this would be the last battle. This time Fuhrman would pay or else. About four months ago, Fuhrman had commissioned a publicity slogan for his factory and to this day I have not received my fee. At first I had hoped he would pay without being asked, but since this did not happen, I asked him point blank, what was the matter. Fuhrman asked me to submit a bill. I submitted a bill for IL25 and waited, but nothing happened.

I went to Fuhrman and we agreed to meet at the end of the week and settle this little matter. We met at the end of the week. Fuhrman asked me what in fact I wanted to discuss with him. I said: I'd like to get my money. "Ah," said Fuhrman, "of course." He promised to phone me soon. Two months later I called again at his place. He asked me, what he could do for me? I said: IL25. "Oh," Fuhrman said, "of course, but right now I've got terrible heartburn, please come at the end of the week." I said to him: "Look Mr. Fuhrman it's a matter of a measly IL25." He asked me to come back Friday morning. I came, but he was busy, so I had to wait outside. When he came out at last, I was furious.

"Tell me, Mr. Fuhrman," I accosted him, "how much longer will I have to wait for my money?"

Fuhrman threw a hostile glance:

"Come at 5:30 on Wednesday. . ."

So this was the Wednesday. I had arrived at 5:00 for fear of being preceded by some heartburn. I let myself into Fuhrman's office, without saying a word, locked the door and pocketed the key. Fuhrman threw a glum glance at me; it was obvious he had forgotten all about me and had stayed in the office by mistake. Frowning, he looked at his watch, then tried an anaemic smile. Come to think of it, Fuhrman is not an evil man. He only hates to pay. Nobody likes to pay, but he likes it even less. His fortune is estimated at 30-40 millions, he owns a number of banks.

"Take a seat," Fuhrman settled down in his armchair. "What can I do for you?"

I told him I had come for the IL25.

"This morning I was at a funeral," thus Fuhrman. We buried poor Shmulevitz. Such a crowd came to the funeral. The old man was well liked. Did you know him?"

"No."

"I still haven't recovered from the shock. I cried like a little child. One can almost feel death's wings . . ."

I recognized the danger in the nick of time. Now he would say we are made of dust and shall go back to dust; in other words it's not worth while kicking up such a row for IL25, the Grim Reaper may gather us up any moment now.

"Life goes on, Mr Fuhrman," I whispered. "We've got to carry on with the little trials of everyday life . . ."

"You're right. We've got to carry on," Fuhrman sighed and rose to leave the office. But the key was in my pocket, the door locked. I again mentioned the matter of my payment. Greatly puzzled, Fuhrman asked what payment was I talking about. I explained he still owed me IL25.

"Oh yes, now I remember," thus Fuhrman. "I'll write you out a check." I asked, couldn't I have cash? He looked at me, shocked: IL25 -- in cash? Then he started examining his calendar, to see on which day I could come and fetch my check.

"No Fuhrman," I whispered hoarsely. "Now!"

"As you like. Cup of tea?"

The situation was quite clear. Fuhrman was marking time in the hope that time would be working for him. Any moment now, something unexpected could happen. A war, nuclear attack, earthquake, you name it.

"There were times when we made four agorot a day in the orange groves," Fuhrman reminisced, "lived like kings."

"Will you please make out a check?"

"As you like," Fuhrman nodded and rummaged around in his pocket. The checkbook was not there. Tomorrow maybe? I reminded him that it was obviously in the desk drawer. No, no, out of the question. Yet he opened the drawer. What do you know! At least ten of them. The tea carrier knocked at the door.

Stirring the tea, he found he had forgotten his heartburn pills.

"Never mind," I said, I've got some Alka Seltzer on me . . ."

Fuhrman blanched. Only now did he realize that I was in earnest, that I had come prepared. He sipped his tea with knitted brows. Poor Shmulevitz, may he rest in peace, only last week he was still sitting in this very chair. My check please. My check please. Oh yes. But he didn't have anything to write with. I handed him my ball pen. The widow was absolutely heartbroken. Most people liked the old man.

Fuhrman becomes pensive, he nods sadly. My pen doesn't write. He is trying, but it just won't write. So there is nothing to be done but to go home and settle it another time. I have brought another pen. Unfortunately this one does write. So it's twenty-five. I can see from his trembling earlobes that he is still thinking of the late Shmulevitz. I say to him: please hurry up, Mr. Fuhrman, I've got to go home sometime. The first drops of sweat appear on his forehead. Fuhrman's glance skips nervously across the room. The key is in my pocket. Fuhrman writes out my name and carefully dots the "i." The phone rings. Relief! Conceivably it's one of his men hired just for this purpose. Fuhrman chats for half an hour. It's late he says in the end. He has to leave. His brother is sick, I lift the paper knife on his desk. Fuhrman watches me keenly. Henrich has been bedridden for the last five days. The doctor things it's a virus. His brother is an artist, recently returned from Mexico.

"The check, Fuhrman!"

I can feel my eyes burning. Fuhrman realizes now that the smallest tactical error could cost him his life. He slowly rises to his feet and backs away from the desk. He has got a sister as well, interior decorator. A family of artists. I follow him: He goes to concerts himself. Especially Tchaikovsky, Bartok. Fuhrman moves towards the window. I quickly cut him off. Still Beethoven. The Ninth. He had planned to jump out of the window and then with a broken leg get home by taxi, quickly pack a suitcase and out to the airport. Now he is forced back to his chair. Sign it, Fuhrman, sign it.

He signs.

In his eyes there is a great deal of human suffering. He does not hate me, or loath me, he only despises me because of my stinginess. I feel exhausted myself. I went through a great deal during the sad days preceding the Second World War but I can't ever remember such tension.

Fuhrman is leafing through the calendar. June, July, August, September, October, November, December, January, February. Here he stops, ponders. Then writes it down: February 28. I ask him to kindly write it out for an earlier date, say January. Sorry, but that's impossible, people are not paying him either, he has to make sure its covered. It is a hopeless argument. Fuhrman has aged considerably in the past few hours. His cheeks are fallen in, there are rings under his eyes. He has gone completely grey. Yesterday the papers wrote that he was taking over the state-owned steel mills.

All that is left now is to write down the year on the check. With that, the check should be complete. Goodness! Fuhrman is staring at the ceiling, his bloodless lips are muttering a mute prayer. The earthquake is late. 197... Fuhrman wipes his brow. Drinks from the empty tea cup. Then looks deeply into my eyes. A shiver runs down my back. Now he hates me, maniacally, eternally and irrevocably. Fuhrman grips pen number two and hovers over the check.

"Wouldn't you like to go to the theater?" he askes in a dying voice. "I've got a ticket, if you hurry . . ."

The paper knife points at him. Silence. Poor Shmulevitz. Tchaikovsky. End of the line. The game is over. He inserts the missing "1" to make it 1971. Finished. The pen drops out of his lifeless fingers. His face turns into a death mask. His skin is yellow. I take the check. His hand stretches out listlessly and drops like a mortally wounded dove. Bye, Mr. Fuhrman, I take leave, thank you very much, sorry for the disturbance . . .

Fuhrman does not answer, only stares from glassy eyes.

The earth no longer revolves. Time has stopped. Fuhrman has paid.

TWO HOLIDAY PLAYS FOR CHILDREN

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HUMAN RELATIONS

Family Schism

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QUESTION: We have a son, 29, married six years, who has two children. About a year ago I was in the hospital and that time my son told his mother that he did not want to see her or bother with her any more. This came about after he began seeing a psychiatrist. He is still in treatment.

He is cordial to me, but wants nothing to do with his mother.

We have never gone to his house without first calling and asking if it was agreeable to them for us to come over. My daughter-in-law is very pleasant when I talk to her, but never calls us on the phone.

My grandson is five months old. I saw him once, but my wife has not seen him yet. I called my son a short time ago and asked if he would call his mother. His answer was that things are the same as before.

What can be done in a case like this?

ANSWER: The tension between mother and son did not arise suddenly when you were ill in the hospital, but built up through the years.

The break does not necessarily mean either that his mother was not a good parent or that your son is not a good child.

In the course of therapy, the patient may delve deeply into the past and relive experiences that once took place. Sometimes, the person, in reliving them, may feel too great a hostility or too great a loving reaction to a parent. Then, to gain objectivity, the patient may choose to stay away until the attachment has been fully examined and all the conflicting feelings have been resolved. When it is seen in its proper context, the person may then return and establish a healthy and appropriate relationship.

Even parents who have done a great deal for a child may become targets for deep-seated hostility. Naturally, they are the most apt to be hurt while their child is getting better, and this is very hard for parents to take. The question often is, "Where have I failed?" This is an admission of guilt, as well as a cry of anguish.

* * *

However, at times like this, parents forget all the positives for which they are responsible in their child's life. The important thing to recognize is that your son is healthy enough to recognize his need for help. By this, he admits implicitly that he is responsible now for his own health and welfare.

True, your son is pointing the finger of accusation at his mother. But if he stays in therapy, the relationship with his parents, especially with the parent of the opposite sex, will work itself out and what results will be healthier.

Parents can help by not making their child feel guilty or like an ingrate for staying away from them. When such guilt is created, it takes longer for the youngster to return.

It is to your son's credit that he chose a wife who stands by him and lets him determine the course of their associations and attachments. She should not be pressured.

* * *

Your son no doubt sees that you have a good relationship with his wife. It undoubtedly makes him feel better about himself that you approve of his choice.

But if too many questions are asked of her, this relationship will suffer.

Without any pressures for attention, but with remembrances of special occasions, like birthdays, holidays and anniversaries, your son will be helped to return on his own and more quickly.

BESSIN

ELECTED TO Y.U. BOARD

Hyman Bessin, Ottawa industrialist and a prominent figure in Canadian-Jewish affairs and education, has been elected to the Board of Trustees of Yeshiva University, New York City, it was announced by Max J. Etra, chairman. Mr. Etra also announced the election to the Board of Joseph Gruss and Hermann Merkin, heads of respective brokerage houses in New York, bringing to 22 the membership of the growing institution's governing body.

Mr. Bessin, born in Ottawa in 1910, is president of one of Canada's leading public companies, Acklands Ltd. and its many subsidiaries. He is also president of numerous realty, investment and automotive distribution companies and has extensive interests in cablevision companies in Western Canada. He was one of the founders of Channel 13, CJOH-TV in Ottawa.

A long-time leader in the community and on the national and international scene, he has served as president of the Ottawa Jewish Community, chairman of the United Jewish Appeal and chairman of the United Zionist Council and national chairman of the Mizrachi Organization of Canada.

Mr. and Mrs. Bessin have four children, Leya, Moshe, Berl and Hershel.

Yeshiva University, in New York City, is America's oldest and largest university under Jewish auspices, now in its 84th year.

RECIPE

CARROTS VICHY

6 carrots (about 1 lb.)
1 1/4 teaspoon salt
2 tablespoons butter
2 teaspoons sugar
1/3 cup water

Scrape the carrots and trim both ends. Slice carrots about one-quarter inch thick.

Place carrots in an open skillet and add remaining ingredients. Cover loosely with aluminum foil and simmer, shaking the pan occasionally, until carrots are tender and the liquid has been absorbed

Yield: 4 servings.

Nutrition In The News

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NO SUCH WORD

by Ruthie

If anybody just mentions the word, holiday, - or any other word resembling it, like vacation - in my presence, so help me, I'll strangle him. Because it's something I know nothing about.

Sure, the kids are home from school. They're having a ball. And that's the rub. Because someone has to cater to them and stand their shenanigans. So I'm elected.

Nu, if any of you mamas are feeling sorry for yourselves, don't. Just join the horde. You have plenty of company.

* * * *

Let's take one of my brood, for example.

I pleaded with Heather to go to my sister Mae in Chicago for a couple of days. There are enough brats and plenty of diversion there to keep her busy. After all, Mae sponges on me anytime she wants without a by-your-leave.

So you know kids. Ornery. This time she wanted to stay home.

(Anyhow, as it turned out, Mae is in the sunny South. She keeps complaining about her arthritis, the faker. I hope she meets a tornado.)

"But why?" I pleaded. After all, I could use a rest too.

So she began, "Well, one night is tobogganing, another is a kumzitz (gathering), Friday night my friends are coming here for Oneg Shabbat . . ."

Right there I stopped her. "How many," I demanded rather than asked.

Without batting an eyelash, "About thirty or forty."

"Gevalt (mercy)!" I visualized the house.

The last time the gang was over, after eating everything in sight, the boys -- nice children -- fled to the library (and I thought they were so studious), looked through some "hot" pages and tore them out. (I discovered it the next day.) So you can understand if I wasn't too eager.

But do you know any kid today not ready with a comeback? Big mouths felt nisht ois (aren't missing).

"Mother, dear," sweetly, another tack, "don't you always say our house is open, we should always be free to invite anybody?"

I was defeated before I began. So we had the Oneg Shabbat. And I must confess they were angels. First of all, no one brought a guitar because of Shabbos. There wasn't one crumb of chips on the floor; everything went into their insides. And the pop? Out of all the cases, I thought there'd be at least a bottle left. A nekhtiger tug (yesterday's day). And they held discussions. Live and learn.

* * * *

Another night, Heather again, "Mommy, tomorrow I'm having a sleep-in."

"Where?" My gander was up.

"Here," sweetly. "Well," and she was on the defensive before I could rattle any further, "it's my turn."

Nu, I've learned to save energy. I know when I'm licked. "So how many?"

"About fifteen."

"Are -- you -- out -- of -- your -- mind?" I crescendoed.

"Oh, don't worry so much." Ha-ha, don't worry. "They're bringing sleeping bags."

Who cares about that? What ran through my mind was the pillow fight at 3:00 a.m., the fantastic consumption of food at any hour, the hectic serving of brunch from noon on next day.

Naturally we had the sleep-in. I'm still trying to recuperate.

* * * *

As for Freddie, he went skiing out of town.

Janie's current boyfriend's parents are on a cruise so we have an oomzistiger esser (free loader) every night.

"Can't he take you to dinner just once?" I ask though I know it's an avayra (pity) the talk.

"Mommy, don't be like that," is the brushoff. All of a sudden I'm an ogress. "He's saving."

Saving for what, I wonder. If it's for a ring, I'll forgive him.

Anne is the only quiet one. So also not good.

"With all the calls you get, how come you're sitting home?"

She pulls herself up and says, "I'd rather stay home than go with that drip."

I give up.

As for Ned, this is the week he's "busy at the office, catching up. Anyhow, you wouldn't want me hanging around, would you?"

Wouldn't I, though? Even if it is to crack a dish over his head for not helping me.

* * * *

A holiday? Don't know the meaning.

(Copyright North American Press, 1970)

New Israeli ministers

WHO ARE THEY - HOW OLD?

Tel Aviv (JCNS). - The average age of the Israeli Cabinet has dropped only slightly, from 62 to 60. The Prime Minister herself is the only Minister over 70.

The new Ministers have introduced some younger blood. Mr. Ezer Weizmann is 45. Mr. Shimon Peres and Mr. Shlomo Hillel are both 46.

Mr. Peres (Minister without Portfolio) was Deputy Defence Minister when he left Mapai in 1965 to join the Rafi group then established by Mr. David Ben-Gurion and Mr. Moshe Dayan. He was one of the architects of the arms deal with France in the 'fifties.

Mr. Shlomo Hillel (Police) was born in Baghdad, but has lived in Israel since the 'thirties. He is an expert on African affairs and has served as ambassador to a number of African countries as well as on the Israeli delegation to the U.N.

In addition to Mr. Weizmann as Minister of Transport, Gahal has brought in three other new Ministers. Mr. Haim Landau, 53, the new Development Minister, is a Cracow (Poland) born engineer. He was chief of staff to the Irgun Zvai Leumi from 1944 until the establishment of the State, and has been active in Herut politics since then.

Mr. Arye (Leo) Dultzin (Minister without Portfolio) is treasurer of the Jewish Agency and likely to retain that post for the time being. He is 56 and was born in Russia, but settled in Mexico from where he emigrated 13 years ago.

Dr. Elimelech Rimalt (Posts) is 62. He was born in Polish Western Galicia and served as a rabbi in Austria until going to Israel in 1939. A long-time member of the executive of the Liberal Party, he is the author of several books on the history of the Orient, and served with Israel's delegation to the U.N.

EMPHASIS ON SECURITY

The new coalition Cabinet has been established on a basis which underlines the Government's determination to strengthen and consolidate the nation's defences.

It calls for a speed-up in the establishment of security outposts and permanent settlements, both rural and urban, "on the soil of the homeland," and for consolidation of the unification of Jerusalem, together with a rapid build-up in population.

At the same time, the policy commits the Government to a constant effort to secure a lasting peace based on treaties and to an unremitting effort to rescue persecuted Jews and bring them to a safe haven.

The Cabinet has also committed itself to work for the establishment of close ties between the State and all the Jewish communities of the diaspora.

DECORATED

Jerusalem (JCNS). - Israel's military heroes will be awarded decorations, according to a Bill which last Monday was given a first reading in the Knesset. Hitherto the only recognition for acts of bravery has been a citation. Defense Minister, Moshe Dayan, told the House that there would be three classes: a decoration for valor; another for bravery; a third for examplary conduct.

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COHEN, ESSIE. - On December 25th, late of 200 Rosemary Rd.

COHEN, ISAAC. - On December 26th, late of 107 Robert St.

COHN, MAURICE. - On December 22nd, late of 1174 Davenport Rd.

COOPER, BENJAMIN. - On December 16th, late of 1 Canyon St.

FARBSTEIN, MARY. - On December 23rd, late of 49 Lyon Ave.

FELDBERG, HARRY. - On December 18th, late of 20 Invermay Ave.

GELBER, LOUIS. - On December 24, late of 35 Canyon St.

GILBURD, MEYAR. - On December 23rd, late of 35 Canyon St.

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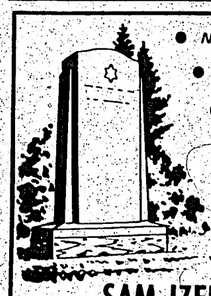
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BULLETINS

Haifa (JCNS). - A new kind of "immigrant absorption base" has been established in Upper Nazareth to which newcomers now are taken directly from their aircraft or ship and put straight into vacant flats.

During the past ten months, 350 immigrant families have settled in Upper Nazareth, together with about the same number of veteran Israeli families, according to the chairman of the council. More than 600 homes are being built in the town and will be ready soon. Another 500 will follow.

The population of Upper Nazareth has risen to more than 17,000.

The town represents an important contribution to Jewish settlement in Galilee where the population is 65 percent Arab and 35 percent Jewish. This, it is believed, explains the terrorist activities among Galilee Arabs, discovered by Israel's security services last week.

●

Brussels (JCNS). - Israel, together with Spain, suffered a hard knock last week when the European Economic Community withdrew the 40 percent tariff cut on citrus fruit imports which had been granted in September.

There had been tremendous pressure from countries outside the Community, particularly the United States, for the withdrawal of this concession which, they feared, would harm their own citrus exports.

They threatened to seek condemnation of the Market countries at the forthcoming meeting of Gatt (General Agreement on Tariffs and Trade).

On the other hand, Israel and the Common Market are now said to be "close to agreement" on a five-year preferential trade pact which would include a 45 percent reduction on tariffs on Israeli industrial imports.

However, the withdrawal of the citrus tariff cut and Israel's demands for tariff cuts on other agricultural produce, could delay the signing of the agreement.

●

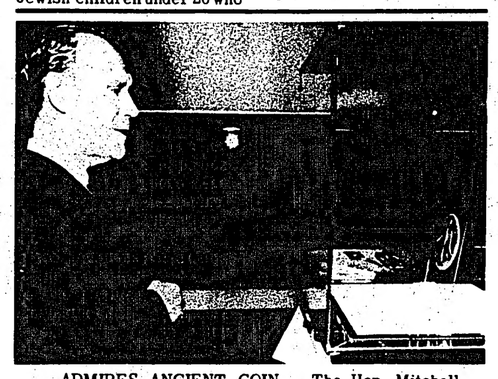
Amsterdam (JCNS). - More than one-third of Holland's 15,262 married Jews - 39 percent - have a non-Jewish partner, and one-third of Jewish children under 20 who live with their parents have a non-Jewish father.

The latest survey of Holland's Jewish population gives these figures and many others. Carried out by the Dutch Foundation for Jewish Social and Welfare Work, the survey which will be published early next year, shows that there are 29,675 Jews in Holland. This compares with previous estimates of about 26,000 or fewer.

Women outnumber men by 15,400 to 14,200. In the general population, the sexes are almost evenly balanced.

One-sixth of Dutch Jews are foreign-born, and more than half have no connection with their local communities. Of the 29,675 Jews of Holland, 15,700 live in Amsterdam; 2,100 in The Hague; and 1,500 in Rotterdam.

While 9.7 percent of the general population are over the age of 65, 15.5 percent of Dutch Jews exceed that age.



ADMIRES ANCIENT COIN. - The Hon. Mitchell Sharp, seen admiring the oldest Jewish coin in existence at the museum in Ottawa.

BOOKS OF THE WEEK

(cont. from page 6)

ance of the distress rockets. In his defense at the official inquiry the Californian's captain offered some rather incredible testimony as to why he had not responded to the Titanic's call.

Marcus has some other interesting comments to make on the rescue operations during the Titanic's floating moments. Although the order "women and children first" was generally obeyed there were glaring instances of violations of that edict.

Two wealthy male passengers leaped into one of the lifeboats with such abondon that they broke the ribs of a woman seated below. Ismay, one of the executives of the White Star Line, also found a place in the lifeboats. This happy circumstance was to follow him for the rest of his life because most people felt that he should have been among the last to leave the ship.

One of the most macabre aspects of Marcus' story concerns the debates which raged among the lifeboats after the Titanic had already gone down.

People in these boats could hear clearly the cries and screams of passengers who had jumped off the vessel just before the end. There were literally hundreds of bodies floating around the sinking hulk - many still alive.

The natural thing would have been for the lifeboats (many of which still had empty spaces) to return to try to pick up as many survivors as possible.

Except for one boat, however, none returned to make the effort. The argument was that the fragile lifeboats would either be drawn into the deep by the Titanic's suction or that the mass of survivors would try to get on the inadequate supply of lifeboats and capsize them. It was a difficult moral question that was solved simply by inertia.

"The loss of the Titanic," writes Marcus, "was, surely, a classic case of that overweening pride and arrogance which provokes the rath of the gods, known to the Greeks of old as hubris."

"The new liner was the largest, most magnificent and most sumptuously appointed vessel which had ever put out to sea. She was the ship that God Himself could not sink."

"The appalling tragedy was to be a lesson to seamen of all nations. For at sea the price of safety, then as now, must be unceasing vigilance."

RECENT AND RECOMMENDED

Murray Teigh Bloom does not like lawyers. He tells why in his The Trouble with Lawyers (Pocket Books), a severely critical account of unethical practices in the legal profession.

Author Bloom is particularly exercised with what he considers are exorbitant fees fixed by a union that answers to no one. In his well researched book Bloom also takes lawyers to task for their "contigency fees" and their percentage charges on probating wills.

Henry Mencken, the great American editor, writer and critic is the subject of a lengthy biography by Carl Bode; it is called simply Mencken (Southern Illinois University Press).

Among the many fascinating aspects of Mencken's life which Bode illuminates is the role played by Charles Angoff during the latter's stint at the old American Mercury - a periodical considered to have been the outstanding literary journal of its day.

Angoff (who is today one of the best American-Jewish novelists) has described Mencken as an anti-Semite who admired Hitler's methods in dealing with the Jews.

Bode, in his biography, argues that Angloff's antipathy towards Mencken was motivated by personality differences. Mencken, reports Bode, loved to tease Angoff. The latter often took seriously what Mencken merely offered in jest.

JERUSALEM

(cont. from page 2)

lawns. Along the Southern and Eastern Walls there are Moslem and Christian cemeteries, which themselves prevent encroachment by building.

In front of the Western Wall the piazza has been widened and paved, and can now accommodate thousands of worshippers in place of dozens. On Mount Scopus, temporary hostels for Hebrew University students have gone up, and there are big development plans there for the future.

Many Arab hotels were built outside the walls in East Jerusalem between 1948 and 1967. Some are strikingly handsome, but Moslem pilgrims and visitors from the rich oil Sheikhdoms on the Persian Gulf no longer come. Some Christian visitors have been frightened away by the terrorists, but Christian tours continue to arrive weekly.

The rate of Jewish tourism from abroad continues to rise in spite of the occasional commotion. The overflow of Jewish tourists in West Jerusalem is accommodated in Arab hotels in East Jerusalem, so they also benefit.

The most surprising result of the reintegration of the two halves of the city is that some of the thirty Arab physicians in the eastern part now have Jewish patients. Everyone thought that the movement would be wholly the other way - Arab patients going to Jewish doctors (actually, the Jewish hospitals are full of Arab patients). It is well known that some Jews like to consult several doctors at a time, so why not an Arab doctor as well?